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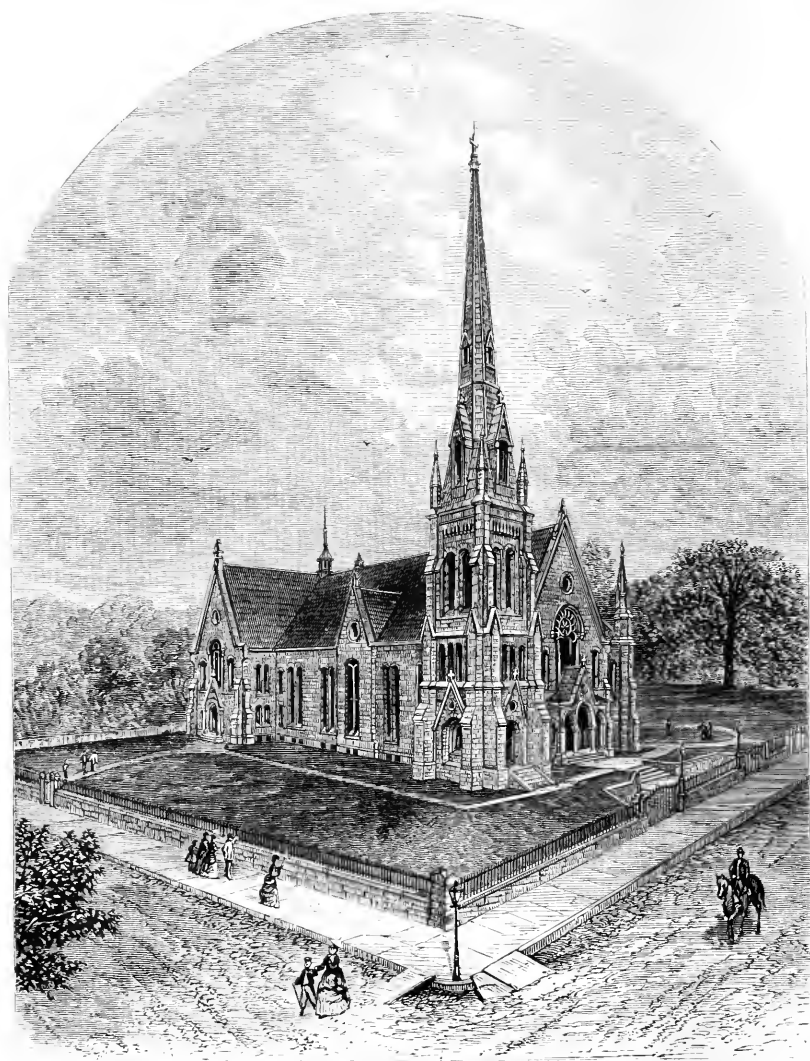
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THE WARBURTON AVENUE BAPTIST CHURCH
YONKERS, N. Y.

R. H. Hatfield
June 21 1871

HISTORY

OF THE

ERECTION AND DEDICATION

OF

THE HOUSE OF WORSHIP

OF THE

Warburton Avenue Baptist Church,

YONKERS, N. Y.

PRINTED BY ORDER OF THE CHURCH.

New York:

G. Holman, Printer, corner of Centre and White Streets.

1869.





INTRODUCTORY.

A good deed has in it the element of immortality. The freshness of its early fragrance can not pass away and perish. For a good deed is one that has God in it; and whatever has God in it, can not die. Even when it has passed from the memory of living men, seemingly buried beneath the tide of the rushing years, it still exists as one of the invisible, but living and carefully guarded forces in God's moral economy.

A good deed is more than immortal; it reproduces itself. It is life, carrying its own *seed*, multiplying itself indefinitely. It acts like an inspiration from above, a breath from the heavens, swelling the sails of indecision, and setting into swifter motion the slowly plodding. Wherever its history is repeated, it kindles and fires the better natures of men into responsive action. The electric thrill runs from heart to heart, and so the one deed reproduces itself in the many. A great good deed can not walk in solitariness. It will draw to itself a great host, to bear it willing, honorable company. When David, old and feeble, shorn of the vigor of manhood, and full of infirmities, called the princes and chiefs of the house of Israel about him, and told them what generous provision he had made for the building of God's temple, he kindled in his auditors an enthusiasm more intense than any created by his grandest exploits in war. They were

stirred to munificent emulation, and in a very short time they more than doubled the temple fund. Our own day boasts its Peabody, and Vassar, and Crozer, and scores of others who, by their example, have been stirred to deeds of like far-sighted generosity.

In this catalogue of honor, JOHN B. TRÉVOR and JAMES B. COLGATE have fully and fairly earned the right of enrollment. While their benefactions have brought blessings to many doors, the uniqueness of their great gift to the Warburton Avenue Baptist Church, of Yonkers, merits special mention. To furnish a full and reliable account of the origin and progress of this enterprise, the publication of the present pamphlet was conceived. At a regular business meeting of the Church, held on Wednesday evening, June 30, 1869, a Committee, consisting of the Pastor, Rev. A. J. F. BEHREND, Deacon PETER F. PEEK, Bros. G. HILTON SCRIBNER and JAMES RANDELL, of the Church, and LUTHER W. FROST, Esq., of the Congregation, were appointed, "empowered to collect a complete record of all the facts relating to the erection of the house of worship of the Warburton Avenue Baptist Church, the dedicatory services, and the congratulatory meeting, and authorized to publish the same under the sanction of the Church." In conformity to the spirit of the above resolution, the following pages have been prepared, and they are now submitted to the public,—not to minister to vain-glory, or to flatter sinful pride, but in the hope thereby to provoke others to a holy jealousy and a pure-minded emulation.



HISTORY.

YONKERS, one of the rapidly growing suburban towns of New York City, is situated on the easterly bank of the Hudson River, about 15 miles from the centre of the great American metropolis. It has a population of nearly 15,000. A Baptist Church was organized here on May 14, 1849, with 15 members, six of whom are still living and in full fellowship with the Church. The first pastor was the Rev. D. HENRY MILLER, D. D., now of Elizabeth, New Jersey, who was succeeded in turn by the Rev. J. R. SCOTT, now deceased, Rev. J. C. C. CLARKE, now of Madison, Wisconsin, and Rev. A. J. F. BEHREND, whose pastorate dates from May, 1865. The present membership of the Church is 253.

The first house of worship was built by the Church shortly after its organization. It is of brick, 52 by 63 feet, with a square tower on the southeasterly corner, 60 feet high ; containing a basement, capable of seating about 200, and a main audience room, which, with the end gallery opposite the pulpit, can accommodate between 300 and 400 persons.

FORMAL OFFER.

As early as 1863 at least, the building of a new house in a more favorable location was agitated

among a few members and friends of the Church, but the subject did not definitely engage the attention of the Church until the regular Church meeting, held on October 2, 1867,* when the following communication from Bros. TREVOR and COLGATE was read by the pastor :

TO THE MOUNT OLIVET BAPTIST CHURCH, YONKERS.

Dear Brethren:—Feeling a deep interest in the advancement of the cause of Christ, and under obligations to him for many blessings, and as expressive of our love for him and for the Church which he has purchased with his own blood, we propose to erect and give to you a church edifice (according to the plans herewith submitted), with the ground, being about 218 feet on Ashburton Avenue, and 204 feet, more or less, on Warburton Avenue, besides an additional piece adjoining the easterly side, 50 by 100 feet, free from all debt, on the following conditions :

1. The Church, on entering into possession, is to be known as the "*Warburton Avenue Baptist Church*," instead of "*Mount Olivet Baptist Church*."

2. The Church is to relinquish to the undersigned all its rights, titles, etc. (if it have any), to the eight lots on the northerly side of the Manor House property.

3. The Church shall not encumber with debt, or sell the said property; and it is distinctly agreed between us that it is to be used as a Baptist place of worship for all time.

4. The Church is to use the said building and grounds for no other purpose than those of a religious character, all meetings of a political or secular character being forbidden to be held on the premises.

5. The Church is to raise the sum of ten thousand dollars in cash, which is to be spent in furnishing the new edifice, under the direction of the architect, E. L. ROBERTS, Esq.; and should there be any surplus, it is to be spent toward paying for an organ, to be used in said building.

* This is the date of the first *formal* proposition and Church action. Months previous to this, however, and in anticipation of the acceptance by the Church of the formal offer, the lots had been purchased; and several weeks before the above date, the plans had been drawn, the main contracts had been awarded, and ground had been broken. This note will harmonize the statement on page 10 with the above.

6. In case of any dispute arising hereafter as to what is a Baptist Church, it is to be settled by the creed of the present Church, in which its doctrines are fully set forth.

Should the Church agree to accept the property on the above conditions, and instruct its Trustees to receive the same, we agree to deposit in the hands of F. A. COE, Esq., of Yonkers, a deed, to be held by him in trust, and to be surrendered to your Trustees on these conditions being fully complied with.

Hoping the above propositions will meet with your approval, and be favored with the blessing of God, we are, dear brethren,

Very truly yours,

JOHN B. TREVOR.

JAMES B. COLGATE.

The communication was referred to a Committee, consisting of Bros. EDWARD BRIGHT, P. F. PEEK, and ISAAC G. JOHNSON, who submitted the following report, whose appended resolutions were unanimously and heartily adopted :

The Committee, to whom was referred the communication of Bros. JOHN B. TREVOR and JAMES B. COLGATE, is profoundly impressed with the generous and noble work they propose to do, and the reasonableness of all the conditions upon which the Church is to accept the gift. Such a church edifice as they intend to build at their own expense will be more than impressive, and delightful evidence of the estimation in which they hold their Christian and denominational convictions; it will also prove to be, as your Committee believes, an inestimable blessing to the community in which it is to be located, and to the cause of evangelical truth throughout the world. For it is to be, from generation to generation, the spiritual home of a living church of Jesus Christ, and such a church is everywhere and always the best and most potent conservative force in the world.

The Christian men and women here assembled should, therefore, accept this munificent gift of their brethren with fervent gratitude to God, and with no other thought or purpose than to regard it as a perpetual argument for the existence of a living, united, and aggressive church within its walls,—a church that shall evermore hold to and hold forth the truth as it is in Christ Jesus; the truth as he, and those whom he personally instructed, held and illustrated it.

The Committee recommend, therefore, the adoption of these resolutions:

Resolved, That in the spirit of the sentiment herein expressed, and in the hope of the fullest realization of all the blessings herein intimated, this Church does hereby express its profound gratitude to God for the timely, munificent, and noble gift proposed by Bros. JOHN B. TREVOR and JAMES B. COLGATE.

Resolved, That the Trustees of the Church and Society be, and they are hereby, requested and instructed to accept the conditions on which Bros. TREVOR and COLGATE propose to transfer the deed of the new church edifice, and to take the necessary measures to carry into prompt and complete effect every condition named in their communication.

Resolved, That a copy of this report be communicated to Bros. TREVOR and COLGATE, individually, by the Pastor and Clerk of the Church.

EDWARD BRIGHT.

PETER F. PEEK.

ISAAC G. JOHNSON.

DESCRIPTION OF HOUSE.

THE corner-stone of the new house of worship was laid on the 11th of April, 1868, with appropriate services, in which the pastor was cordially assisted by the Rev. U. T. TRACY, rector of the St. Paul's Episcopal Church, the Rev. M. D. C. CRAWFORD, pastor of the Methodist Episcopal Church, the Rev. DAVID COLE, D. D., pastor of the Reformed Church, the Rev. D. M. SEWARD, D. D., pastor of the First Presbyterian Church, and the Rev. L. W. MUDGE, pastor of the Westminster Presbyterian Church, all of them active pastors within the bounds of the village corporation.

The building is located on the corner of two of the principal avenues in the village, from one of which its name is derived. Its extreme length, including the two-story chapel in the rear, is 154 feet,

and its extreme width in front is 90 feet. The chapel is 90 by 36 feet. The walls are 30 feet in the clear from the water-table to the roof cornice, and the roof has a perpendicular elevation of nearly 32 feet. The main tower and spire are on the southwesterly corner, and rise to an elevation of 160 feet from the water-table, surmounted by a beautiful and symmetrical stone cross. On the southeasterly corner is an octagon tower, 60 feet high. The architecture is the Romanesque, or round arched. The main audience room is 80 by 60 feet, with galleries on both sides and on the end opposite the pulpit. There are 206 pews in this room, of which 148 are on the main floor, and 58 in the galleries, giving the house a seating capacity of from 1,000 to 1,200. The furniture is of solid black walnut, oiled and waxed. The ceiling and walls are handsomely frescoed, the coloring being subdued in general tone. The windows are all of stained glass. The organ is still in process of construction under the direction of HENRY ERBEN, Esq., of New York City, and will be of great power, with two banks of keys and 35 stops. There is a fine, spacious baptistery under the pulpit platform, from which there are convenient communications with the robing rooms. These, with a church parlor, intended for social gatherings, 37 by 32 feet, and pastor's study and library, occupy the first floor of the chapel. The second floor contains the Sabbath school and lecture room, 69 by 32 feet, with an end gallery for the infant department of the Sabbath school, and separated from the main room by sliding glass-doors. This room is furnished with semi-oval, cane-bottom settees, and the walls and ceiling are

painted and lightly frescoed. Both this room and the audience room are lighted from great reflectors in the ceiling. A great deal of attention has been given to the thorough ventilation of the building, and considerable money has been expended on the same, under the very just notion that pure air, and plenty of it, *is cheap at any price*. The architect pronounces it one of the very best ventilated buildings in the country. The structure, including towers and spire, is built of Belleville freestone, of a handsome brown color; and the roof is of the best quality of slate. The entire cost of the ground, building, appointments, etc., is nearly \$200,000, all of which, with the exception of \$10,000 raised by the Church and Society, has been generously and cheerfully contributed by Bros. JOHN B. TREVOR and JAMES B. COLGATE.

THE MEMORIAL TABLET.

WHEN this enterprise was under serious consideration,—the site having already been purchased, and the plans adopted, LOUISA S. STEWART, the beloved wife of our brother JOHN B. TREVOR, was called home. For many years an active and useful member of the Mount Olivet Baptist Church, and a great but patient sufferer during the closing years of her life, she fell asleep on the 7th of September, 1867, and her body rests in the city of the dead at Greenwood, with God keeping tender watch over her dust. A choice memorial tablet of the finest Aberdeen granite is firmly set in the southerly wall of the main audience room, near the southeasterly corner, and a marble vase and flowers, of purest vein and exquisitely carved,

set in a projecting Gothic marble frame, and fronting the encased tablet, seems to perpetuate in silent, solid stone, the delicate fragrance of her pure Christian life. The tablet bears the following inscription :

In Memory of
 LOUISA S. STEWART,
 WIFE OF
 JOHN B. TREVOR,
 Born May 21, 1836.
 Entered into rest
 September 7, 1867.
 UNWAVERING^e IN HER FAITH,
 SHE DIED REJOICING IN
 THE SAVIOR.

FORMAL TRANSFER OF PROPERTY.

THE following account of a special meeting of the Church and Society, held on Monday evening, June 7, 1869, is taken from the columns of the *Examiner and Chronicle* :

The deed of the superb gift, made by Messrs. TREVOR and COLGATE, was formally presented and accepted in a meeting of the Church on Monday evening last. In presenting the deed, Mr. COLGATE spoke as follows :

“*Mr. Chairman and Brethren* :—About thirty years since, in conversation with my friend, GARRET N. BLEEKER, I expressed to him a hope that I might live to build a house of worship for the service of God. This hope, since then secretly cherished, is about to be fulfilled.

“Nothing belongs to me in this enterprise which does not belong equally to my associate and friend, JOHN B. TREVOR.

“In the erection of this house of worship, we trust we have been actuated by no motives which will not bear the scrutiny of our Lord and Savior Jesus Christ.

“We are not careful to reply to those who may charge us with extravagance. Such we would refer to the answer of our Lord, in reply

to the question : 'Ought not this ointment to be sold for more than two hundred pence and given to the poor?' And we would also remind such that the oldest historical fact on record pertaining to public worship is that God had respect to the sacrifice of Abel, who offered the firstlings of his flock, while he rejected the meaner offering of Cain, as insulting to his Creator.

"In conveying this property, we have imposed some conditions, in which we think the Church will cheerfully acquiesce.

"1. The property can not be sold, but must be used solely for a Baptist church.

"2. Its use is restricted to religious purposes only, excluding everything secular.

"3. The Church is debarred the right to encumber the property.

"And, brethren, may peace dwell ever with you. May these new walls never reverberate with the strife of brethren, but may they resound with the teachings of God's Word, accompanied with the notes of praise and prayer. May the interesting associations clustering around the old be transferred to the new edifice, and there be entwined with dearer and fresher and more glorious associations; and may 'He who dwelleth between the cherubim shine forth' and fill the house with his glory.

"We now most cheerfully and cordially tender to you this deed of the property."

The pastor responded in a few words, and G. H. SCRIBNER, Esq., read the carefully drawn document, which, besides being a full deed of conveyance, embodies the complete Articles of Faith of the Church, adherence to which is a perpetual condition of the gift. He then moved the resolution by which the Church received the property—one of the largest donations ever made by two individuals to a church of Christ. And the Church will do well to remember that it "is never to be encumbered"—which, by a free interpretation, must mean that no mortgage is to rest upon its stone and mortar, and no dead formalism is to crush the life out of the worship and enterprise of which it is to be the home and centre.

DEDICATORY SERVICES.

OPENING OF THE SABBATH-SCHOOL ROOM.

FORMAL possession was taken of the new Sabbath-school room on the morning of the day of dedication, June 20, 1869. The Church School, Bro. HEMAN L. WHITE, Superintendent, and the Spring Street Mission School, Bro. EDWARD BRIGHT, Superintendent, marched from the old house in a solid procession of six hundred strong, preceded by a beautiful silk banner, a gift to the Church School from its Superintendent. Arrived at the new room, which was crowded in every part, addresses of welcome were delivered by Bros. COLGATE and TREVOR. Mr. JAMES B. COLGATE spoke as follows.:

Mr. Superintendent, Teachers, and Scholars:—We welcome you most heartily to this new Sabbath home. Your looks and smiles indicate a joyful response to this sentiment.

The house we have just left is endeared to us by tender recollections of the past. If the ground was hallowed where God spoke to Moses from out of the burning bush, ought not that spot to be loved by us where we have so often met our Savior, and where he has spoken peace to so many stricken hearts?

Some now present can recall the time when we met few in numbers, and under circumstances greatly discouraging. But even then God had a blessing in reserve for us. Year by year we grew stronger, and when that place was too small to hold our increasing numbers, he provided us with this, suited to our present necessities, complete in all its appointments, and where the eye rests satisfied.

The possession of this house imposes heavier responsibilities; but, sir, there is no dignity in life *without* responsibility. God, the Church, and the School will expect of us a consistency of life and devotedness of purpose, corresponding to the position we assume.

God requires of us that we teach his truth in simplicity, with earnestness and godly fear.

The Church requires that we be ourselves examples, to the children, of truth, sobriety, keeping the Sabbath as God's day, and living in all respects conformably to the gospel we profess to teach.

The School requires of us no idle words, no vain shows unbecoming the house of God, but a decency and propriety which their young minds will not be slow to discern.

These responsibilities each must meet for himself. My own heart responds to the utterance of Joshua of old in the presence of assembled Israel : " As for me and my house, we will serve the Lord."

Again we say to you, you are welcome, thrice welcome, to this house about to be dedicated to the service of the Most High God. May it prove to many who now hear me a gate to that upper sanctuary, to that "building of God, a house not made with hands, eternal in the heavens."

Mr. JOHN B. TREVOR followed in a brief speech of welcome, as follows :

Dear Children :—In welcoming you to this beautiful room, I am reminded of the old Spanish custom of offering a visitor all the house contains; and we now offer you all the accommodations afforded by this building, including its furniture and other appliances, as a free gift to you. We hope, also, that you will consider this as your Sunday home, and that you will, once a week, greet your teachers here, just as some of you every day welcome your fathers when they return from their business in the city.

You will also be offered here, by your teachers and Superintendent, every Sunday, far more valuable gifts than those now presented to you—I mean the great truths taught in God's Word. And the only return we all ask of you is, that you will show a due appreciation of these latter gifts, which we hope will be blessed to the salvation of your souls.

You must not, however, selfishly consider all that has been done as done only to benefit *you*, but we hope you will realize that the glory of God has been our chief incentive, and that without his aid and blessing all our labor will be in vain.

These addresses of welcome were responded to by Mr. HEMAN L. WHITE, Superintendent of the Church School, as follows :

We have listened, with grateful emotions, to the cordial words of welcome with which you have greeted us, and in behalf of the school I thank you.

God has blessed us in the past, and he smiles upon us to-day. Seven years ago, my first Sabbath in Yonkers, I came to this school, where you, with your wives, were teaching. Three are with us to-day, and one has gone

before us to the "rest that remaineth." Our numbers, then about seventy, are now nearly seven hundred, and divided in two bands. The Spring Street Mission, a child of six summers, and now outnumbering the old school, is here to-day, and prepared, through its efficient Superintendent, to speak for itself.

Our hearts are full of joy and rejoicing, while we say: "Not unto us, O Lord, but to thy name be all the glory."

We have just been down to say good-bye to the old home, and the children and teachers have given me a message, a heartfelt message, to deliver to you, which I will now do.

The Superintendent then read the following resolutions, adopted by the school, and presented a copy of the same to Bros. TREVOR and COLGATE, severally:

Resolved, That under a deep sense of gratitude to God, who has watched over and so abundantly blessed our Sabbath school, we desire to return our grateful thanks to Him, the Author of every good and perfect gift, who has given to our brethren and fellow-teachers, JOHN B. TREVOR and JAMES B. COLGATE, the ability and the willing hearts to provide for us this delightful Sabbath-school home.

Resolved, That we tender to our two brethren the heartfelt thanks of every one of our three hundred teachers and scholars, and we pray God to bless them a hundred-fold for this their great gift to us.

Resolved, That this expression of our gratitude be presented to our two beloved associates by the Superintendent of our school.

Short addresses by the Pastor, by Dr. BRIGHT, Superintendent of the Mission School, and by Bro. WM. M. GRAY, formerly Superintendent of the Church School, and singing, closed the delightful exercises.

SERVICES IN THE MAIN AUDIENCE ROOM.

AT half-past ten the main audience room was thronged with a large, interested audience, who had gathered from far and near to share in the joy of our dedication day. The pastor, Rev. A. J. F. BEHREND, Rev. C. D' W. BRIDGMAN, D. D., of Albany, and Rev. EDWARD BRIGHT, D. D., of Yonkers, occupied seats on the pulpit platform. After the invocation and the singing of the 933d Hymn in the Psalmist, the following selections from Scripture were read by Dr. BRIDGMAN: Psalm cxxii., Acts xvii., 24-28, and 1 Cor. iii., 11-23. The dedicatory prayer was then offered by Dr. BRIGHT, a member of the church. After the singing of the 338th Hymn, the pastor preached the dedicatory sermon, from Haggai ii., 9, after which the choir sang the sentence beginning: "HOW BEAUTIFUL ARE THY DWELLINGS, O LORD OF HOSTS!"

S E R M O N.

THE TRUE GLORY OF THE CHURCH.

“The glory of this latter house shall be greater than of the former, saith the Lord of hosts !”—HAGGAI ii., 9.

THE glory of a thing is the fulfillment of its mission. By so much as it fails of the full exhibition of its implanted energies, by so much is the crown of its glory tarnished and dimmed. Glory is not an arbitrary investiture, an artificial coronation ; but the free, full development of natural powers, the attainment of the divine purpose in creation. A mote flying in the sun-beam, a flower by the wayside, has its glory, if the mission of its being is reached ; the winged seraph, however vast his achievements, forfeits his right to a seraph’s crown if he fail of being what God would have a seraph be. The glory of manhood consists not in extent of possessions, in breadth of culture ; but in the noble expansion of a soul into what God has made it possible for soul to be. It is not the cut of a man’s coat, the fineness and costliness of its material, the elegance of his habitation, the number of his attendants, that confirm his right to the title of gentleman or nobleman. Nobility is of the soul, not of the garment. Who was the great man, Paul chained in an inner dungeon, or Nero on the throne of imperial Rome ? The glory of a land, what is it ? Is it extent of domain, grandeur of mountains, wealth of mineral resources ? Can you represent the glory of good government by

statistics of agricultural products, by the measurement of its ocean coast, its telegraphs and railroads? A nation's glory is not in these, but in the virtue and patriotism of its citizens. Better to belong to cold, rocky, but wide-awake, clear-headed, brave-hearted Scotland, than to hail from the luxuriant, but sleepy tropics.

So the glory of a temple can not be carved out of stone by the hands of men, traced by the brush of artist, reached by architectural proportions and ornamentation. The fulfillment of its mission, is the glory of a house of prayer. That glory may dwell in and shine forth from plain, humble walls ; it may be wanting in the massive, costly structure. It found its way to, and filled an upper room in Jerusalem ; it never consecrated St. Peter's at Rome. The temple reared by Zerubbabel was not as costly as that built by Solomon ; yet the glory of the latter house was greater than that of the former, because it remained until He came, of whom Jewish temple and Jewish ritual were but a silent, continuous prophecy. The courts of Zerubbabel's temple were hallowed by the personal presence of the Son of man ; and one pressure of his foot conveyed more glory than all the gold, and cedar, and purple, that could be found on altar, and cherubim, and veil. And this is still the glory of a house of praise, that it echo to the footsteps of the Son of God.

Pursuing the thought that the glory of a thing is the fulfillment of its mission, we can easily determine in what directions we ought to seek for the glory of this house. **WHAT IS THE MISSION OF A CHURCH OF CHRIST ?**

I.—That mission includes, first, THE PROCLAMATION AND DEFENSE OF SPIRITUAL TRUTH.

“Ye shall be witnesses unto me,” said Christ. The grand duty of a witness is to be true to facts. Inferences are not good evidence. He, who knowingly so adjusts the different parts of his testimony, so projects his philosophy upon the facts, that a false impression is left upon judge and jury, is as guilty of perjury as if he had sworn to a statement positively false. And a perjured man is a disgraced man, whatever his name and station.

There may be many things in Scripture that are distasteful to my neighbor, that arouse his prejudices, that inflame him to enmity ; still, as a witness, I am guilty of perjury if I tamper with the facts. I may not deny or modify one to save another. I may not project my philosophy upon them, and so spirit them out of existence ; every truth written on the broad page by the finger of God must be left to produce its legitimate impression. My philosophy may be insufficient for the elimination of every troublesome factor, for the harmonizing of apparently conflicting statements ; but God is greater than the soul, and truth a vast sea on which philosophy floats as the expiring bubble of a moment. What does the sea-gull, that has felt the spray of an ocean-wave on its wings, and skimmed over its surface for a few leagues, know of the wealth of life and mystery beating beneath its agitated bosom ?

A witness is expected to speak only of what he personally knows. The reports of other men, however well confirmed, however intrinsically probable, are not legal evidence. The teaching of experience is not only

the best, but the only one that carries any authority with it. For a man to say that he believes in the Nicene Creed, or in the decisions of the Synod of Dört, or in the Thirty-Nine Articles, and to regulate his teaching accordingly, without that living experience of head and heart, that earnest, whole-souled search for truth which results in the personal, vital appropriation of a creed, is as mean a piece of thieving as for one man to steal another's coat and then go to church in it. The testimony of a disciple, of a church, is not summed up in the repetition of doctrinal formulas, and propping them up by proof-texts. Recitation is not teaching. Beginning at the point where the Living Spirit touches the heart, quickening the understanding, rectifying the conscience, we are to preach from personal knowledge the power and grace of the Son of God.

The different sects into which Christendom is divided are simply the natural outgrowths of a faithful adherence to this first principle of all true teaching,—personal conviction. Denominational organizations are but the formal expressions of the distinct, personal convictions of large bodies of men. And as long as they embody thought and conscience, they are not to be decried as dishonoring to God, and a blot upon Christian charity. It is better to live on the rocky ocean coast, where the waves beat high on the shore and the wild storms rock the habitation, than on the banks of a stagnant pool, whose surface is never stirred by a ripple. Better, infinitely better, the stirring life of Protestantism, with all its accompanying strife, than the iron-bound uniformity and stagnant corruption of Romanism.

A man's power lies very largely in his personal identity, in the force of independent conviction, in the strength of individual purpose. And the power of a church depends very largely upon the clearness and force with which her particular creed is presented and illustrated. It will be neither honorable nor wise in you to lower the distinctive banner under which you were organized. If that banner is not worth upholding, you ought long since to have disbanded. Not that I would have you teach and defend the Baptist faith as of more importance than Scripture ; but as being, in your conscientious judgment, its equivalent and its fair interpretation. Consider well, then, and apprehend clearly, the great principle underlying our denominational structure. It has been quaintly said, that the Baptist way of housekeeping differs from any other only in the quantity of water used. And the impression is a very general one, that our war is a watery war,—a fight about the size of the baptismal font, and the posture of the candidate in the administration of the ordinance. That is but the shell, by no means the heart, of our great controversy. Dr. Bushnell came much nearer the truth when, in his "Lectures on Christian Nurture," he said that the first grand error of the "Baptist theories of religion," was a denial of the "*organic connection of character*;" a denial in which he intimated all Protestants were more or less implicated. We do believe in an organic unity of the family, of the race ; but not in *such* an organic oneness as does not leave every man's conscience inviolable, every soul endowed with full, undivided, and indivisible responsibility, and all religion a matter of personal experience. The "Baptist theory of religion" is simply the princi-

ple of Calvin and Luther carried out to its logical results. "The just shall live by faith," was the rallying cry of the Reformation. To it we shout, "AMEN." And if faith be what the theologians have ever, and justly, defined it to be, "the assent of the understanding and the consent of the heart," the Baptist theory of religion, which leaves every soul, in its submission to the ordinances of the Church, to give expression to its personal faith in Christ, is the true one. Whether just or false, this is the great principle underlying our distinctive organization : *Conscience inviolable ; religion not by inheritance, but by personal faith and repentance ; and the rites of the Church intended to be the formal expressions of that faith and repentance.*

The Church is a witness to the truth of God. But her mission is judicial also. To her have been given the keys of the kingdom. She has power to bind and loose. That authority is not ecclesiastical, but moral. It consists not in the anathemas of churchly excommunication, in cursing by "bell, book, and candle ;" but in her right of passing judgment upon every question that touches the interests of men. It belongs to her to fling the broad, pure light of the eternal world upon all that takes hold on the thoughts, and consciences, and lives of men. All the spheres of truth are under her legitimate supervision. Upon every department of human toil, whether of brain or of hand, she is to bring the pressure of her eternal verities. Clear as the sound of silver bells, her notes of warning, her judicial decisions, are to ring above and through the din of life, until jarrings shall cease, swords be beaten into plowshares, and spears into pruning-hooks.

"The glory of this latter house shall be greater than of the former," if truth be allowed unlimited range and freest expression. And she will not lend her glory to these walls, if she may not appear here in the garb, and with the mien, and on the throne, of a queen.

II.—But the arrow of truth must be winged from the bow of love ; and so the mission of a Church of Christ includes, secondly, THE EXHIBITION OF A BROAD CATHOLICITY OF FEELING.

Truth itself must be loved.

"Thy soul must overflow, if thou
Another's soul wouldst reach ;
It needs the overflow of heart
To give the lips full speech."

Only a great heart can adequately grasp a great truth for purposes of effective communication. Truth is modest ; she remains closely veiled, showing her features indistinctly to the cold, critical observer ; she reveals the queenly beauty of her countenance only to the enthusiastic admirer, and the unwearied lover. Truth, to be properly appreciated, must be seized at white heat by a glowing heart. The time between sleeping and waking, when the eyes are open, and the light of day is regnant, but when the shadow of slumber is still upon the senses, is the season of indistinct perception. Then it is that objects assume fantastic, ghostly shapes. For purposes of correct observation, there must be the full light of day, and senses wholly disenthralled from the power of sleep. There is no truth so insignificant that it leaps into well-defined outline at the bidding of a dreamy soul. Enthusiasm

is everywhere and always the indispensable condition to clearness of moral and spiritual perception.

Men must be loved. Nothing is more repulsive to feeling and ineffective in result than official, perfunctory teaching. The whole history of the Church proves this. In proportion as the ministry has been separated from the people, and organized into a class by itself, with official prerogatives, and left to "do religion" for the masses, it has failed to move the conscience and to mould the character. Such men have, and do yet inspire awe and terror; men's knees have trembled when they met a scowling priest, but the severest frowns and harshest anathemas failed to produce a three months' reformation. The fear generated in the confessional has been drowned in the next day's drunken spree.

We must love men if we would reach them. And we can not love them, be in living sympathy with them, until we lay aside official vestment and churchly prerogative, and interpret the heart-throbs of a neighbor by the beating of our own.

That sympathy must be so comprehensive and catholic, that no unloveliness of character, no diversity of opinion, shall move us to the repudiation of our common brotherhood. It is no great stretch of virtue for a man to do good to his own kith and kin: "For if ye love them which love you, what reward have ye? Do not even the publicans the same?" It belongs to the Christian disciple to do the more difficult thing of loving his enemies, blessing those that curse him, doing good to those that hate him, that, by so doing, he may prove his right to a place in the family of God. The evidences of adoption centre in the repro-

duction of that spirit which leads the Divine Heart to exclaim : " Though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool."

And that charity is falsely named, which brooks not, or barely tolerates, honest differences of interpretation. The spirit that says : " We are the men, and wisdom will die with us," is worthy of no other answer than that of silent contempt. Truth is not an apple, that you can hold between thumb and finger, turn around in a moment, eat at a single meal, and digest in an hour. Truth is a sphere so vast, with such broad continents, and wide, unfathomable seas, with mountains of such grandeur, plains of such reach and varied beauty, and mines of such inexhaustible treasure, that no one man is sufficient to survey its surface and probe its mysterious depths. Truth is vaster than the grandest generalizations of human or angelic thinkers, more than creeds, and philosophies, and churches. Truth is a great sea, on which we float, and through which we plow our way under guidance of compass and star, but whose broad expanse and hidden treasures have been swept by, and revealed to, no human vision. An honest diversity of judgment must be expected. And while every man must be boldly true to his own convictions, he may not allow the stream of charity to be choked by the drift-wood of scholastic disputation. If the great Father, under whose one roof-tree we all find shelter, can look benigantly on us all, his open hand dropping blessings on the churches of every name, we are guilty of a great wrong to insist upon doctrinal uniformity as a condition to the heartiest Christian fellowship and co-operation. Denominational

suspicious and jealousies are the very meanest a human heart can harbor. Their presence proves a discreditable absence of broad, generous confidence in the divine management. Truth must and will triumph. And though our organizations perish, every redeemed soul will join in the pæan of victory, when the Lord shall come on the clouds of heaven, with "ten thousands of his saints."

"The glory of this latter house shall be greater than of the former," if love beam from every countenance and pervade every gathering, if these walls never echo to the sound of strife, or reflect the frown of suspicion and the look of pride.

III.—The mission of a church of Christ includes THE MAINTENANCE OF SIMPLICITY AND SPIRITUALITY OF WORSHIP.

Two things are essential to true worship: the absence of vain repetitions, of Pharisaic pretension, and spirituality of devotion. Simplicity promotes spirituality; and spirituality is uneasy and oppressed under a needless multiplication or extension of form. Of public worship, the service of song and the sermon are of greatest prominence. Both should be pervaded by combined simplicity and spirituality. They fail to express or inspire devotion, and impart healing, when they are turned into opportunities for display.

Singing is an important part of public worship. It belongs to the congregation, and can not be delegated to one man or to a dozen, either by general consent or formal vote, or assumed by arbitrary usurpation. In the one case the act is one of moral delinquency, in the other it is tyranny. It is, however, oftener delinquency on the part of worshipers, congregational

indifference, than high-handed usurpation, that results in a monopoly of song. Choirs, like ministers, are only human ; and if they are left to do all the singing, as some ministers are the praying, they will do it, and they are not to be blamed under such circumstances for consulting their own tastes. But if a congregation *will* sing, has the heart and the voice to sing, insists upon its right to sing, every sensible choir will not only gracefully yield, but, with a clear knowledge of its legitimate work, gladly lend its influence to popularize good singing. *Good* singing ; for it is, to say the least as grievous a wrong to murder a tune by nasal drawling or careless expression, as to leave it to the tender mercies of a few amateurs. Expression, precision, harmony, are all in good taste ; they are not hindrances to, but promoters of, spirituality, provided the element of congregational participation be not excluded.

Here it is but just to recognize and emphasize the incontestable claims of certain hymns never to be separated from their corresponding tunes. God seals marriage vows through other than official lips. By the voice of his providence, by the instinctive demands of Christian propriety, the bans are proclaimed and the union sealed ; and what God so joins together, let not man dare put asunder. It is an act of violence, offensive to good taste and delicacy of feeling, to divorce what God has married. And certain hymns are wedded for all time to certain tunes. "All hail the power of Jesus name," is shorn of half its beauty and grandeur unless it move to the royal strains of "CORONATION ;" Edson seems to have caught the spirit of Charles Wesley's "Blow ye the trumpet, blow," when

he composed "LENOX;" and Hastings' "ROCK OF AGES" can find but one hymn in our language to bear it fitting company. And such tunes as *Arlington*, *Balerna*, *Hamburg*, *Dundee*, *Peterboro*, and *Heber*, about which lingers the fragrance of a thousand services of Christian song and prayer, have a claim to polite treatment and occasional use. It is not fair to cut an old friend, because the new one has a more glossy coat.

Preaching fails equally with song to accomplish its mission, unless it be simple, direct, spiritual. Culture is no hindrance, beauty of diction no incongruity, richness of illustration not forbidden; but the end of all preaching must be clearly apprehended, and unweariably pursued. That end is not the production of astonishment, the passing of an hour in kaleidoscopic exhibitions, but the instruction of the conscience and the moving of the will. And if that will can not be moved on the line of gentle entreaty, there should be a return to the charge from another direction. If the rock can not be broken by drill, wedge, and hammer, try blasting, only let there be a *breaking*. If an ordinary leverage can not effect the purpose, put an earthquake under men, but by all means *move them*. It is for you to say whether such shall be the nature of your preaching or not. Efficient pastors give direction and tone to the character of the churches to whom they minister; but churches, in their right to choose, call, and dismiss their pastors, have large power to determine the nature of their pulpit ministrations.

"The glory of this latter house shall be greater than of the former," if you jealously guard and maintain the simplicity and spirituality of public worship.

IV.—Finally, the mission of a Church of Christ includes, pre-eminently, THE WINNING OF SOULS.

To win souls is not merely to draw them within the circle of church-membership, but so to train them and provoke them to good works, that the lineaments and lustre of the divine image, marred and obscured by sin, shall flash in fresher glory from every royal attribute. Of such lively, living stones is the true temple of God built. All other structures are but temporary, and subservient to this. Temples of stone are but the rude scaffolding for the rearing of this temple of unfading splendor.

It is not an easy thing to collect the material, and fashion it fittingly into such a living, abiding structure. To overcome ignorance by truth, "line upon line, precept upon precept," to vanquish prejudice and hate by love, to draw men out of selfishness into broad philanthropy, to make them lovers of God and defenders of his law, is not an insignificant task. But the valuable in possession is ever arduous of attainment. You must *dig* for gold, and *dive* for pearls.

From the great, rough quarry came the stone that has been fitted into this building. The rude, shapeless masses covered all the ground; and they who passed by had but little conception of the prophecy of beauty hidden in the rugged blocks. Yet in them slumbered shaft and capital, arch, turret, cornice, and cross. Men, dexterous in the handling of chisel and mallet, came and fashioned the rude heap according to the patterns furnished by the master-workman. An unskilled eye discovered no unity of plan, no grand, overruling, shaping ideal, to which the labor of a score or two of men was being adjusted, but only a

monotonous moving to and fro, while the ear was saluted with an uninterrupted click of hammer. To the architect, the monotony was expressive eloquence, and the clicking,—music, for they moved in harmony with the final design. And so the foundations were laid, the walls rose above them, the arches were sprung, the roof was fitted, the turrets appeared, the graceful spire mounted slowly upward, and the top-stone, laid with rejoicing, completed the edifice. Then its stately proportions, its massive strength, its chaste beauty, stood revealed. Every eye could see them, and every lip acknowledged them.

So God bids us go into the rough quarries of the world's life to gather material for his spiritual temple. We look on men, and see but little to stimulate zeal and inspire hope. Yet in every soul slumbers a sublime prophecy of glory ; every heart is the habitation of a score of royal tenants, each having a divine right to wear a crown, wield a sceptre, and rule a kingdom. We need but patiently to hew according to the pattern furnished us in the divine Word and in the divine Man, and move in obedience to the direction of the great, superintending Architect, to find, in the day when our work is completed, that glory flashes from every part. How monotonous is our task ! How unpoetic, often, in pulpit, prayer circle, and Sabbath school ! How our patience is tried, and discouragement seizes us sometimes ! How we cry in our despondency : “ How long, O Lord ; how long ! ” Yet is the monotony of our strokes music in the ears of the divine Architect, because it moves to the stately tread of his great designs. The foundations are being laid, the walls are rising, and soon the top-stone will be laid amid the

shouting of the great sacramental host of God's elect :
 " GRACE, GRACE, UNTO IT !"

From what we have seen here every day for more than eighteen months, let us learn a lesson. Let us labor as unweariedly and patiently and obediently on the spiritual temple, as strong hands and willing hearts have labored on this structure of stone. And as over our local habitation has been set the cross, earliest Christian sign and symbol,—the emblem, not of Romanism, but of Christian faith,—so let the cross tower over all that we plan and do within these walls. Be that the end and crown of all our work. Let the silent preacher of stone never be contradicted or disgraced. Here let the true cross be exalted,—the cross on which Christ died to save the ungodly,—the cross that rebukes all pride and selfishness, and incites men to humility and brotherly love.

To sum up the whole in one closing thought, it will be the glory of this house if God deign to dwell here, if he cast over these walls the folds of his mantle, and enter to own his truth, to kindle the fires of universal love, to inspire joy in worship, and to reveal his power in the saving of men. So " THE GLORY OF THIS LATTER HOUSE SHALL BE GREATER THAN OF THE FORMER."

AFTERNOON SERVICE.

AT half-past three o'clock P. M. the house was crowded to its utmost capacity, hundreds being unable to gain admittance, by the members of the various village churches and congregations, to join in a general, Christian congratulatory service. A portion of Scripture was read, and prayer offered by the Rev. L. W. MUDGE, pastor of the Westminster Presbyterian Church. The pastor of the church, in the opening address, extended a most hearty Christian welcome to the pastors who were present, and through them to their respective churches, and was met with a response of equally outspoken cordiality in addresses by the Rev. M. D. C. CRAWFORD, of the Methodist Episcopal Church, the Rev. Dr. COLE, of the Reformed Church, and the Rev. THOMAS A. JAGGON, rector of the St. John's Episcopal Church. The meeting was one of marked heartiness, and inspiring to the highest degree.

EVENING SERVICE.

IN the evening a very large audience listened, with unwearied interest, to a forcible plea for "FAITH IN GOD," from the Rev. C. D' W. BRIDGMAN, D. D., pastor of the Pearl Street Baptist Church, Albany. The sermon appears in these pages much condensed, but the summary is full and unmutilated in point of expression.

S E R M O N.

“Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?”—ISAIAH xl., 27, 28.

No man in Israel had such reason to be hopeless as he who wrote these words. His failure had been predicted when he was commissioned to his work; his words had died like echoes into air; his life seemed ending in defeat. Yet with such reason to be sad, I know no work so charged with hope, so exultant and elastic in its joy, as this song of the gray-haired seer, the sublimest in all literature,—the epic of Messiah’s reign,—Isaiah’s Paradise regained. Verily, it is from deepest wells men see the stars most brightly. The words of loftiest cheer are ever spoken by the men who voice their hope in sadness, and who have learned in suffering what they teach in song. Consider,

I.—That the prophet here reaches and rests upon the foundation of the faith and hope of mankind—THE LIVING GOD.

Creation rests upon God’s hand; man rests upon His heart. We rest on nature with a most tranquil confidence in the stability of its order. No doubt saddens our gaze on the sunset splendor, lest its glories should never more be pictured before a weary world. In harvest fields the scythes will soon be flashing at

their summer task, and binders' hands be busy with the yellow sheaves. Only the bare, brown stubble will tell where the wheat once shimmered in the ripening sun. But no fear darkens in the laborer's heart, lest nature should not again bring harvests to their birth. He has faith in nature; his plans rest on it; but, in truth, they are resting only upon God.

What his power is to the material creation, God's moral nature is to the spiritual universe. Here the conflicting elements exceed in number and power those of the lower realms. The clang of conflict fills the air; the confusion is often bewildering; and the good seems born to a heritage of defeat and dishonor. Where the prophet rested, we must rest—on Jehovah's supreme and everlasting strength. Beyond that he could not,—we can not—go. This is the one grand refuge against despondency and despair; the one ultimate answer of the Bible to all the questions that perplex the intellect of man,—that the everlasting God fainteth not, neither is weary, that **HE LIVES AND REIGNS**. Blessed is he who has this faith and keeps it. Consider,

II.—The ENCOURAGEMENTS that have been given us to the exercise of faith.

God's Word. There is something of majestic grandeur in the appeal of Isaiah in this chapter: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number. He calleth them all by names; not one faileth." There they were above him, bright hosts that gleam forever with the everlasting Presence,—flocks of God, pastured in the meadows of the night and folded every morning by the veil of sunrise,—uttering their protest against this earth's despair.

We are of more value to his heart than such soulless things. God tells us, if words can tell, that the creation culminates in man; that, grand as are the interests involved with the upholding of these outward things, they were made for man, and for the upholding of man's life, and shrink to nothing before the grandeur of that struggle which goes on in the arena of one solitary human heart. We have been taken up into his deepest counsels; we are the burden upon his thoughts; involved in his supreme and everlasting purpose.

God's Love. That love is revealed in the name that He delights to use,—a name revealing a depth and strength of tenderness that language can not exhaust—FATHER. God here declares that we are not only involved with his most cherished counsels, but that we are needed to satisfy the yearnings of his fatherly affection. For his own sake, for the sake of something deeper in him than his purpose, God seeks the world, yearns over it from age to age, and strives to bind it in its sufferings and struggles by the cords of his truth and love unto himself.

But God's love reaches its highest exhibition in the Cross. Listen to those grand old words, which we have heard so often that we have forgotten they were ever new: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." There is the crowning argument for faith. The Father marked the tottering steps of the victim who bore the cross; He heard the shout of the murderers as they hurried to their horrible deed; He saw the thickening gloom as the death-shadows gathered around his thorn-

scarred brow ; He heard the piercing cry of the victim as the sin of the world let fall its crushing burden on his heart,—and still He held the cup of death to the sufferer's lips, and for your dear sakes did neither shrink nor spare himself the agony of that sacrifice. It was the Father's love which the Son was revealing in his own. And there the record stands,—the record of the agony and abandonment, of the suffering, death, and victory, to speak when stars are dumb, and tell each suffering, struggling human spirit that heaven is for him in the battle, and to rejoice in the living, everlasting God. Let us now,

III.—Apply these principles to those seasons in our experience when faith in God is our only inspiration to hopefulness of spirit, and to constancy of effort.

1. No man with any depth of nature passes through life without knowing moments when the deepest root-fibres of his faith in God are strained and ready to lose their hold. There are calamities which touch not life only, but what is more precious than life, and which compel the cry, “O that I now might die!” Argument is useless. There is one word alone that touches the central strength,—“HAVE FAITH IN GOD.” The way may seem hidden ; God may seem to have forgotten us,—but the cross is there,—God's pledge of everlasting love, and does not that sacrifice light up the mystery, and constrain the utterance. “Though He slay me, yet will I trust Him?” We must be brought, as Job was brought, to rest on the unchanging love and fidelity of God.

2. In the weary search of intellect for truth. There are hours in every man's experience when life seems a riddle to which he can find no clew. We faint

before the difficulty of knowing what we would know of nature, and life, and God. There is no rest save that which comes with our faith in God. He sees what we can not see ; He understands what we can not grasp ; He has a method, though it transcends our thought. The shadows of these mysteries are the darkness which encompass the throne, and it will break away and reveal the righteousness and justice which inhabit it. And to say this, is to say that God intends that I shall understand the mystery in due time.

3. In those crises of history, when truth, and virtue, and manhood seem perishing from the world.

There is a tide in the moral, as in the physical order of the world. There are ages when the heavenly currents seem to flood the channels of the world's activity, and ages when they seem to ebb again, and leave the coasts all bare and dry. The worst times, however, have been the nurses of a future good ; and yet, whenever the denser darkness has set in, the Church has been tempted to renounce her hope of progress, and to proclaim that the terrible day of the Lord was near. The age of the captivity, of the destruction of Jerusalem, the tenth century, the fifteenth, were regarded by the earnest spirits of the time as the end of this earth's history. But the deeper darkness in each case was but the herald of a better day. Evil as these times are with the plottings of lust and deeds of violence, corrupt as are our politics, profaned as are our sanctuaries of justice and our halls of legislation, darker days may yet be coming ; we may touch a lower deep. What then ? Shall we take up the cry of coming tribulation, coming judg-

ment, coming redemption of the elect by the strong, stern hand of the King who shall rule the nations with a rod of iron, and dash them into pieces like a potter's vessel? Oh! none of this. The world has lived through all such ages in the past, and come forth brighter, younger, from the baptism of suffering it endured. As God lives, reforms will come, the evil be conquered and purged away, and the fair aspects of His Kingdom shall be revealed more broadly, brightly, in the face of heaven. Though it seems as if the evil were having way, and goodness were being trampled under foot, yet God's word breaks out into voices of hope and cheer. Through the thick darkness we catch the shouts of the watchmen as they call to one another from the heights of revelation, and our faith strengthens while we listen—"God liveth, God reigneth, and ALL'S WELL."

4. And this, beloved, is the grand inspiring motive which impels and sustains the Church in all her enterprises for the glory of our Lord, and the salvation of the world. If God's thought, God's life, be in them, they shall survive all seeming failure, and come unto a glorious harvest at the last; and they who have staked their hopes, their lives, upon them, will have their share in the magnificent reward.

It is said that the Douglas took the heart of his great captain, Bruce, inclosed in a silver case, to the wars against the infidels. Whenever the battle went hard against the soldiers of the Cross, he would unclasp it from his neck, and fling it far on before them into the midst of the enemies' war, shouting: "Pass on, great heart, into the midst of the battle as oft thou hast done. The Douglas will follow thee, or

die." One loves to see a man daring, as it were, to cast his heart on in advance of him. "There is the line of progress! There is the beckoning finger of God's Providence! Press on, great thought, warm with the life-blood of a beating heart, press on! Man will follow thee, or die." No, none have ever died in such a battle; far on as they may project their spirits, they shall live to pass onward, and yet onward.

O men and women, working for God's kingdom in these days of discord and corruption, this is the glorious inspiration with which God urges us toward great ventures, lofty sacrifices in the carrying forward of our work for him. His promise stands between us and despair: "Fear not; I will help thee; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." Our way may seem hedged up at times; deep seas roll between us and the land of our desire. But victory will, must come at last,—for our faith is in the everlasting God, the Lord, the Creator of the ends of the earth, who "FAINTETH NOT, NEITHER IS WEARY."

CONGRATULATORY MEETING.

A CONGRATULATORY meeting was held in the audience room of the new church edifice on Monday evening, June 21, 1869. Special arrangements had been made with the managers of the Hudson River Railroad for the accommodation of visitors from the city, many of whom had expressed a strong desire to attend the meeting. The day, however, proved to be very unpropitious, in marked contrast with the preceding Sabbath. Sunday was a day of days, bright, sunny, and cheerful; the intense heat of the afternoon being relieved by a most welcome, refreshing shower;—on Monday, the rain poured down in torrents, and all through the day gave no promise of abatement. Toward evening the violence of the storm passed away, but the heavens continued to present a threatening appearance, preventing many from venturing away from their homes. The fears of some, however, that the attendance would be very small, proved to be groundless. The body of the house was well filled with an audience whose attention and interest were fresh and unwearied from the beginning to the close. The large attendance at this meeting, under such unfavorable circumstances, was not the least of the many evidences expressive of the appreciative recognition, by the Church and the community, of the great gift of Bros. TREVOR and COLGATE.

The pastor, REV. A. J. F. BEHREND, presided. After prayer, the chairman stated the object of the gathering in the following introductory address :

The call for this meeting originated in the spontaneous expression of a very strong desire on the part of prominent members of the Church, that the munificent gift of our brethren, TREVOR and COLGATE, be formally and appropriately recognized and responded to. On Friday evening, June 11th, a Committee was raised by vote of the Church and Congregation present, consisting of the PASTOR, P. F. PEEK, G. HILTON SCRIBNER, LUTHER W. FROST, and JAMES RANDELL, with full power to call the proposed meeting and conduct the same, draft resolutions, and secure speakers. In this movement, they are happy to say, the Committee have since been joined, through formal petition, by a number of prominent citizens, not members of the Church or of the Congregation, thus enlarging the scope and significance of this meeting.

An occasion like the present is not without its embarrassments. We ought to be enthusiastic, yet our enthusiasm ought to have the flavor of combined dignity and delicacy. Virtue is commendable, but if the commendation partake of the character of fulsome praise, virtue's cheek mantles with the blush of shame, not with the glow of delight. There are seasons when silence, or partially checked utterance, is more eloquent than the flow of rounded sentence. A glance may speak volumes, and carry a more precious weight of meaning than a whole shelf of cumbersome folios. And I feel that words are not able to embody the throng of thought and feeling suggested by the walls within which we have gathered. No engrossed resolutions, no burning words from lips of men, who have grasped the greatness of this undertaking, and appreciate the noble generosity that prompted it, are half so expressive as this symmetrical, massive pile itself. This house is itself the best recognition of the large-hearted benevolence of our friends. Their reward abides in the rocky foundations of this structure, in the strength of these walls, in the grace and symmetry of shaft and spire. These will speak when we have passed away, and our children have grown old ; and like wine that men hoard in cellars, time will only improve the worth of their testimony.

Yet out of the abundance of the heart the mouth speaketh. We owe our brethren the tribute of a proper and public recognition. The heart is full, full to overflowing ; let the lips find full expression. Let us seize the greatness of the hour, and do fitting honor to the same ; never forgetting that the praise due to our brethren is but a faint reflection of the glory due to Him, whose is the gold and silver of earth, and who appoints men the stewards of his bounty.

On behalf of the Committee, I have the honor to present the following preamble and resolutions for your approval and adoption :

Whereas, Our brethren, JOHN B. TREVOR and JAMES B. COLGATE, have

manifested a spirit of liberality and an intensity of interest worthy of the highest commendation, in the munificent gift of a beautiful house of worship to the Warburton Avenue Baptist Church, and so transferring the same that the Church can not fail to have a thoroughly furnished local habitation, and enjoy the highest opportunities for the effective prosecution of Christian work, as long as the spirit of worship remains in the body of her membership ; and

Whereas, It is, and ever must continue to be, a matter of just village pride that within the boundary lines of our local habitation there have been nourished a benevolence so large-hearted and an execution so painstaking, and that our soil has been honored with so great and enduring a monument of Christian liberality and devotion ; and

Whereas, This noble act of Christian generosity, noble in conception, in the amount of money expended, in the care personally given to the enterprise, and in the free heartiness of its conveyance to the Church for the use of a Baptist house of worship forever, is a significant expression of the full indorsement by our brethren of the principles of the denomination of which they are honored members ; therefore

Resolved, That, as members of the Warburton Avenue Baptist Church and Congregation, we unite most cordially in this formal expression of our thorough appreciation of the noble generosity of our brethren, TREVOR and COLGATE, earnestly praying " that these new walls may never reverberate with the strife of brethren, but resound with the teachings of God's Word, accompanied with the notes of praise and prayer, that the interesting associations clustering around the old may be transferred to the new edifice, and here be entwined with dearer, and fresher, and more glorious associations, and that " He who dwelleth between the cherubim " may shine forth, and fill the house with his glory.

Resolved, That, as citizens of the village of Yonkers, as admirers of the beautiful in art and of the enduring in construction, as lovers of good order, promoted more by schools and churches than by police and prisons, we hail with hearty joy this noble addition to the place of our habitation, and rejoice in this added assurance of peaceful Sabbaths and unmolested homes.

Resolved, That we hail the generous act of our brethren as calculated to inspire a just pride in the hearts of all who throughout our broad land are bound to them by ecclesiastical associations, and as an eloquent plea to the men of means in our denomination to consecrate during life their substance to the Lord.

Resolved, That a copy of these resolutions, engrossed, be, by the Committee appointed to draft the same, duly certified and presented to Messrs. JOHN B. TREVOR and JAMES B. COLGATE, severally, as an abiding memorial of this occasion.

JOHN M. BRUCE, JR., ESQ., of Yonkers, moved the approval and adoption of the above resolutions. The

motion having been seconded by A. F. DECKER, ESQ., the first resolution was responded to, on behalf of the Church, by the REV. EDWARD BRIGHT, D. D., editor of the *Examiner and Chronicle*, as follows :

We are told that when a favorite servant of a Roman Centurion was ill in Capernaum—that city which overlooked the Galilean sea, much as our own beautiful town overlooks the Hudson—Jewish elders were commissioned to intercede with Jesus for the sick man's cure. They hastened upon their merciful errand with the plea that he was "worthy" for whom the Savior was asked to do this, because he loved their nation and had built for them a synagogue.

We come this evening, in the fullness of our hearts, to acknowledge a richer gift than Capernaum received from the Roman soldier ; and if the Great Healer was made the more willing by that Centurion's benefaction to bless his home, may we not come with even more than the Centurion's faith, to implore that same sympathizing and mighty Jesus to bless the persons and the homes of those who have built for us this large, massive, elegant, and complete house in which to worship God. Lord ! those for whom we ask thy benedictions love our nation more than a Roman Centurion loved the land over which he watched ; and have built for us, not the temporary synagogue of a religion that is passing away, but a house in which we, and our children, and our children's children, from generation to generation, may hear the truths and celebrate the institutions of a religion which liveth and abideth forever ! Wilt thou not give those who have done this for us and for Thee, thy ceaseless care, thy abiding love ?

I need not seek to impress any mind here with the greatness of this gift by illustrations of its money cost. There is too much eloquent illustration in what our eyes see to call for the help of arithmetic to-night. The spaciousness, the solidity, the symmetry, the tastefulness of this place, proclaim it to be one of the superbest gifts ever made to a Christian church. I have wondered how the gentlemen who made it must have felt all day yesterday, as they saw the demonstrations of appreciation and gratitude on the part of pastor, church, and congregation. But late last night, one of the sweet and memorable sayings of the Lord Jesus came to me, as a clew to what they must have felt. Then I thought : Well, if it is more blessed to *give* than to *receive*, our brethren, TREVOR and COLGATE, must have had blessedness akin to that of the seraphic apostle, when not quite able to make up his mind whether he was in the body or out of the body.

But nothing, in this world, is so good or so great as to escape the touch of a complaining criticism. There are men who have not much money, and do not expect to have much, but who know precisely how other men, who

have much, should spend it. I have heard some such persons take the large sum expended on this house, and divide it so as to give a portion to four or five other objects, leaving, as they say, all that was needed for a *Baptist* church edifice in such a village as *Yonkers*. But really I do not know why the Baptist church edifice of *Yonkers* should not be the best church edifice in *Yonkers*; and who can tell me what kind of a place this village of ours will be, in its population and wealth, when half a century shall have left its marks on the solid structure in which we meet to-night? And can any one tell me why people look complacently on the princely private residences and grounds which line the banks of this splendid river, and demur at the expenditure of less than the cost of some of them in building a house which is to be the spiritual home of one of the families of God for successive generations? One of the forcible things John Ruskin has said is, that the costliness of church architecture is not to be determined so much by the poverty that surrounds it, as by the wealth that centres within it. The good King David sorrowfully said: "I dwell in a house of cedar, but the Ark of God dwelleth within curtains;" and Nathan the prophet advised him to do all that was in his heart. The King and Prophet thought that the house of the King of kings should be, at least, equal to the house in which a king of Israel lived. But our friends who have built this beautiful temple have the advantage of King David. They *have done* what he *wished to do*; from which I infer that it is better to be successful in forecasting the issues of such conflicts as they have in Wall Street, than to be a successful "man of war" such as David was.

The house is finished, and we have joyfully accepted it, as the precursor and the pledge of the unity, the perpetuity, and the growth of the Church which is to occupy it. And as if to put special emphasis upon certain things, our thoughtful pastor has invited an eminent gentleman, not of our own denomination, to be one of the speakers this evening. Whatever else his presence here may denote, it must be an intimation that no one of the better half of the congregation, worshipping in this house, is ever to excuse herself for not being "at church" on the ground that she has "nothing to wear." I could not question the taste or the gallantry of the gentlemen who have given us this perfect edifice; and yet I am sure they did not intend it to be used for a weekly display of elegant millinery and expensive dress-making. Indeed, the best-dressed woman in a Sabbath congregation, is she who so dresses that it is not easy to recollect what she had on. "The poor," you know, "we have always with us, and when we will we may do them good." Let us not forget that one of the ways to do them good, is to make as little display as possible of superior advantages in the house of a Father to whom every child, however poor, is more precious than a world.

But we, who receive this noble gift, have more to do than to express our obligations, in glowing resolutions and enthusiastic speeches. It is for us to be a perpetual embodiment of the highest forms of gratitude; and one of the highest forms of which I can conceive, is such a *CHURCH LIFE*, within and

beyond these walls, as shall prove that those who have received this great property know how to use it for the sublimest ends.

We have a Church, fashioned in its faith and practice after what we believe to be the New Testament model. In our estimation, every truth, and every ordinance, and every command of Jesus Christ, is a thing to be believed in and observed with unquestioning fidelity. We can not accept the theory, that one form of church government is as good as another, or that one summary of Christian doctrine, or one way of administering Christian ordinances, is as right as another. We hold the only right way of observing divine institutions to be the way which is divinely revealed and illustrated; and holding these views conscientiously and unwaveringly, we are constrained to believe and to do that from which many other Christian people dissent, and, I am sorry to say, not unfrequently misconceive and misinterpret.

But while we are Baptists, and have no thought of exchanging our faith and practice for those of any other denomination, let us demonstrate in our church life, to reiterate and reaffirm one of the best utterances of yesterday, that this house is not the spiritual home of a people having a keener eye for the faults than for the virtues of those who differ from them; and a readier tongue to speak of others in terms of disparagement than of praise. That sort of church life which makes a sect the end of all endeavor, and goes forth with a blood-hound scent after those who are not of their fold, is not the church life that brings light, and love, and hope in its train. It can not be the true church life of a people who abhor persecution for opinion's sake, and have always and everywhere contended for the supremacy of an untrammelled conscience in matters pertaining to religion. The rights we claim for ourselves, we are to be forward in awarding to others; and in so doing we shall show how possible it is for a Christian Church to stand by its own beliefs and usages with unswerving persistency, and, at the same time, to have "MALICE TOWARD NONE AND CHARITY FOR ALL."

But the sphere for the development of a true church life is as wide as the obligations we owe to ourselves, to the community of which we are part, and to the world. The friends who have built this house for us have made it so admirable, that the social life, the real 'how-do-you-do' and 'I-am-glad-to-see-you' life of the church will have special facilities for its nurture. If church parlors, made attractive and accessible, are not to be classed among the "means of grace," they can not be other than first cousins to such means. The social cup of tea, with its attending chat, would have saved many a church from grief, and imparted freshness and force to all its enterprises.

There is a cheerful, gushing, enthusiastic way of doing things, instinct with the spirit of an all-animating life. Things thus done fill up congregations, the Sunday school, the prayer meeting, and react upon the pulpit like an inspiration from God. This is the life we need; and this house, spacious as it is, will not be large enough for its blessed manifestations. It will go forth in a thousand forms of beneficence, to soothe the sorrowing, to instruct the

ignorant, and to save the vicious. It will gauge the wants of every district of the town in which we live, and see that it has the means of a divine regeneration. It will go out into the waste places of our own great land, and of the yet vaster world, to multiply, on every hand, the triumphs of Him who is the way, the truth, and the life. Under the power of such a spirit, this Church will become, not only a "pillar" and "ground of the truth," but a school in which men and women are educated for the grandest achievements of Christian love; and this house, so satisfying to our eyes, and so grateful to our hearts, will be hallowed in our associations, as one of the courts in which redeemed souls shall be evermore fitted and attired for the coronation awaiting them in heaven.

May this life warm and expand the sympathies of the Church which is here to perpetuate and magnify the truth, as the truth is in Jesus.

WILLIAM ALLEN BUTLER, ESQ., of Yonkers, responded by invitation of the Committee, and at the suggestion of prominent citizens not members of the Church or of the Congregation, to the second resolution, as follows:

There is a peculiar satisfaction in the contemplation of every finished work, whether it is the product of the labor of one pair of hands and of a single day, or of the combined efforts of many, through a long period of time. This is not wholly, as we are sometimes tempted to think, because all human plans are apt to fail and all human success is apt to be fragmentary and incomplete; but because this sense of satisfaction is a part of our moral constitution, derived from the divine Architect who is represented to us, on almost the first page of Scripture, as "resting from all his work which he had made," and pronouncing it "very good." In proportion to the dignity and the character of the completed work is the degree of satisfaction which it inspires. "The end," says the old classic adage, "crowns the work," and a noble work well done wins and wears its crown by a divine right.

It is in the spirit of this sentiment that we are here this evening, as residents of the village of Yonkers, to unite our congratulations with those of this Society and the great religious denomination of which it forms a part, upon the successful completion of this beautiful house of worship. The occasion, so full of interest and of sympathy, seems to me to resemble the sacred edifice whose walls encompass us, in this, that it presents a two-fold aspect,—interior and external. To those who are to worship here and to those who sympathize with them in denominational views, the chief attraction of this service springs from the fact, that here a new home is assured for Christian doctrine and culture, according to their own chosen forms and standards, and a new centre of Christian activity, according to their own chosen methods. But those for

whom I am to speak are not sharers in these intimate and home-like sympathies. Ours is an exterior view. I can only bring you "the good report of them which are without," of those who as residents and citizens of Yonkers have watched with interest the progress of this noble structure, as it slowly rose from its foundation to its topmost stone, and who now claim a part in the expressions of satisfaction which belong to this auspicious hour. Fortunately, the public sentiment which I have been asked to express is so universal and so unanimous, that any one may take leave to give it utterance; and I feel that I do not speak without full warrant when I say, in obedience to my own impulse, as well as to the promptings of others, that I tender to you, sir, as the pastor of this Christian Church and Congregation, and to all in your circle of Church communion and fellowship, our most sincere and hearty congratulations.

I am glad that, as a layman and a Presbyterian, I stand upon the safe ground which has thus been marked out for me. Were it otherwise, coming as I do between two eminent divines of the Baptist Church, I should feel very much like the unfortunate inquirer who could only define his position by comparing himself to the blank leaves in the Bible between the Old Testament and the New Testament. He had been converted from Judaism, but he had not been converted to Christianity. After listening to the eloquent and appropriate remarks of Dr. Bright, I certainly could not find it in my heart to say a word against the Baptist denomination; and before listening to Dr. Kendrick, my education has been so far neglected that I have nothing special to say in its favor. I must avail myself, therefore, of a lawyer's privilege, and resorting to a kind of legal fiction, ask leave of my audience to transport them bodily outside of these surrounding walls and to place them upon one of the neighboring eminences, where we can survey this sacred edifice from a point of view wholly divested of any associations save those which cluster around any Christian Church in which a pure gospel is preached and a pure piety exemplified.

In this view our first glance will be at the beauty and symmetry of the architectural proportions of the edifice. We might apply to the slow and sometimes apparently tedious mechanical toil by which the skilled laborers fitted each separate part of the structure, the familiar lines of our New England poet:

"They builded better than they knew,
The conscious stones to beauty grew."

And now, as the fruit of all this patient toil, a new feature is added to our landscape. The eye, as it turns from the rocky heights of the Palisades, meets here a strength and solidity in harmony with those enduring walls, while the towering spire tends upward with a grace and beauty kindred to that with which the native trees on our surrounding hills point to the skies.

Church architecture has had its periods of efflorescence and decay, and has doubtless been made to serve the purposes of superstition and a corrupted faith. But we may rejoice that the time has come when religious thought and culture, advancing along the path marked out by Providence, can freely avail them-

selves of whatever tends to make the place of worship beautiful and attractive, and when Protestantism no longer needs to protest against idolatrous abuses by stripping the house of God of every external decoration. The New England meeting-houses, crowning the green hills with their glaring white clap-boards and stunted towers, with nothing outside to relieve their native ugliness, and destitute within of a single accessory except the stove pipe, command our enforced respect, though we can not admire them. They "point a moral," though they certainly "adorn" nothing. They tell of resistance to spiritual tyranny and of freedom of conscience and of worship, and thus they have served a noble purpose. But, happily for us, such testimonies are no longer essential, if they were ever necessary.

It seems strange that a Church whose divine Founder made all Nature subservient to illustrate the doctrines which he taught, and who, in the only sacraments which he enjoined, made the symbol stand for the substance of the truth which it declared,—the purifying water for the washing of regeneration,—the broken bread for his crucified body,—the poured wine for his atoning blood,—should ever have shrunk from using in the service of her Master, within proper bounds, whatever in nature or in art could make his gospel more efficient or more attractive. At the very time when our Savior took the cup and gave it to his disciples the pagan worshipers were pouring their libations to Jove and Diana, but he did not hesitate to make the pressed juice of the vine the symbol of that redeeming work which he accomplished when he trod the wine-press alone. To a certain extent all architecture must be symbolical. The severe lines of the Parthenon harmonized with the grace and symmetry of the Grecian culture. The dome of the Pantheon borrowed its dignity and grandeur from the visible firmament. But the spire is essentially Christian. It symbolizes the risen and ascending Redeemer, and the cross in which it fitly terminates, and which here so beautifully crowns the spire, as it attracts the gaze of every eye recalls his prophetic words: "And I, if I be lifted up, will draw all men unto me."

This completed edifice also stands as the visible expression of the noble Christian benevolence which prompted and which has presided over its erection. As the representative of our fellow-citizens who, without distinction, have well appreciated this wise munificence on the part of our highly esteemed townsmen, Messrs. TREVOR and COLGATE, I should feel at liberty to speak without hesitation or reserve if I dared to do so. But it is the ripe, matured fruit, whose bloom and beauty we most admire, that we most fear to spoil by touching. So it is with such rare benefactions as this. In the great Cathedral of St. Paul, after the eye has wandered over its wide spaces and grand proportions, it falls upon the slab beneath the centre of the dome, which marks the resting place of the architect, with the simple inscription, in classic phrase—"If you seek his monument, look around you." It is so here. These mute walls best speak the praise of those who have built them. We read in the sacred narrative, that when the alabaster box was broken, and its costly

contents poured on the Savior's feet by reverent and loving hands, "the house was filled with the odor of the ointment." It has seemed to me that this house is filled to-night with the fragrance of a Christian beneficence inspired, I doubt not, by a kindred spirit of reverence and of love, without which the richest gift is a vain oblation, and with which the widow's mite outweighs the wealthiest offering.

But this completed work is more than a mere architectural ornament to our village. It is more than a noble monument of Christian liberality. It stands as the instrument and the local habitation of an active, organized Church, equipped and provided for its proper influence and work. The resolution to which I am speaking expresses our congratulations as a community, in view of this new and powerful auxiliary in aid of good morals, of social order, and the general well-being of society. These are not mere phrases. Education and religion, the school and the church, placed side by side in the resolution, as they stand side by side on this declivity in our growing village, are the great conservative elements of our social state. Every living church, especially, stands related to society by the most vital ties. The Church is the great bulwark of the Sabbath, which was made for man, indispensable alike for his physical and his moral wants. It is the guardian of the family, which, like the Sabbath, was also made for man. It is the aid and ally of all human law which rests on the basis of the divine law, and the best friend of whatever is truly remedial in every form of human philanthropy and benevolence. If we wish to measure the extent of this influence, let us imagine for a moment, if we can, that every organized Christian society on either side of this great river, from its source to its mouth, were blotted out of existence, and the mass of society left without a trace of the leaven of their refining and elevating power. Who can doubt that we should be remitted at once to a barbarism as much worse than that which reigned along these shores when Hendrick Hudson first sailed beside them, as the modern implements and enginery of war are more terrible and destructive than the bows and arrows of the aborigines? But this merely conservative power is not the limit of the influence of the Church upon society. It stands as the living witness of the great facts of the Christian system. I say nothing of doctrines, for in respect to these churches differ and good men are divided. I speak of the great cardinal facts which lie at the basis of all Christian faith and activity, and which men need, first of all and most of all, to believe,—the fact of the existence of God, which the Bible begins by assuming and does not stop to prove; the verities of human guilt, and of a living Savior, who was born and lived and died, and rose again from the dead on the third day, and who now and ever lives. The question propounded by his lips still remains unanswered—"When the Son of man cometh shall he find faith on the earth?"—and until he comes the Church must needs be the witness to the world of the facts of his gospel, just as the apostles at the first were ordained by him to be the witnesses of the great central fact of his resurrection.

And may we not add, that this finished church stands also as the symbol of the final and completed triumph of the truth. Long after every eye which has looked to-day on its fair proportions is closed in its last sleep, and every ear on which these words of congratulation have fallen is filled with dust, these walls shall stand on the same enduring base, and this spire shall point to the same overarching skies. Let us hope that here the imperishable truths of the gospel may find a centre of ever-widening influence and success, until the time shall come when the whole expectant Church, with trimmed lamps and girded loins, shall go forth at the midnight cry: "Behold, the Bridegroom cometh!"

The REV. J. R. KENDRICK, D. D., pastor of the Tabernacle Baptist Church of New York City, responded to the third resolution, on behalf of the denomination, as follows:

The service to which I have been called on this jubilee occasion, while grateful enough in itself, is rendered severe and almost cruel by reason of my position on the programme of the evening. The inexorable requirements of logical order, it is said, have put me last, when other fitnesses demanded that, if appearing at all, I should come first. It would be sufficiently hard to follow the most popular preacher in our ranks, who discourses weekly from his editorial tripod to more than one hundred thousand auditors; but, worse than this, I am doomed to the unhappy dignity of succeeding a poet, whose graceful numbers and sparkling satire have given him a world-wide celebrity, and whose address just closed shows that he is equally master of the arts of eloquence and of verse. Both the speakers who have preceded me have conspired, it would seem, to reduce me to a condition even more dilapidated, forlorn, and unpresentable, than that of a certain afflicted heroine to whom allusion has been made—to leave me with *nothing to say*. They have appropriated and displayed all the fine broadcloths and costly velvets of thought and rhetoric, and abandoned me to cut a sorry figure in their cast-off raiment, or in threadbare and faded garments of speech. I must accept the situation, however, with all its hard conditions; and so must *you*.

It is certainly fitting that the denomination at large should have a representation and a voice in this Baptist jubilee at Yonkers. This is far more than a sacred festival of simply local import and interest. It sustains relations to the great Baptist family, very intimate and important. One member, in particular, of that family, the church of which I am pastor, claims the privilege of sharing your exhilaration over this accomplished enterprise, and fully entering into all your sentiments of thankfulness, joy, and pride. If you now dwell in a solid and gorgeous temple, while we still linger "in curtains"—in a modest Tabernacle,—is it not because you have appropriated our members and

resources? Is not one of the gentlemen whose munificence has reared this structure, in regular standing and full fellowship with us? And was not the other for years a prized and useful member of our body? And do not both of them, when in the city, cheer our congregation with their presence, and promote our interests by active sympathy and substantial aid? Who shall deny that they may have been educated, inspired, qualified, for their extraordinary service here, by the wholesome instructions and discipline of the Tabernacle Church? Not I, certainly. I look around and see many others composing and adorning this Church and Congregation,—among them the first speaker of the evening,—who are the children, or who once enjoyed the fostering care, of the dear mother that, still fresh and well-preserved, keeps open house on Second Avenue. In truth, I am half inclined to claim for the Tabernacle Church the whole credit of this Yonkers phenomenon. However much you might resent such pretensions as exorbitant and absurd, you will, at least, promptly own that nobody outside of your immediate circle has a better right to rejoice and give thanks with you this evening than we of the Tabernacle Church.

But this occasion, while specially related to my own flock, reaches much farther, and touches and thrills a vast association of kindred communities scattered over this broad land and bound with a sacred fellowship by one Lord, one Faith, and one Baptism. In the name of those communities,—on behalf of the Baptists of this continent,—I come to you bringing congratulations, thanksgivings, and fraternal greetings, on the completion of this great enterprise. Assuming to represent the denomination at large, I confidently adopt the language of the resolution to which I am speaking, and declare that “we hail with just pride,”—with a sacred enlargement, elevation, and elation of soul,—that work whose achievement you now celebrate.

In only ordinary cases, and when only ordinary means are employed, a house of worship is a noble monument of the intelligent and pious zeal of all who have been concerned in its erection. It subserves the loftiest purposes,—directly promotes those objects dear to the heart of God and vital to the welfare of man in all his varied relations. Christian beneficence seldom takes a wiser and worthier direction, than when engaged in rearing edifices in which a pure gospel is to be preached and the simple ordinances of that gospel are to be administered. It is a noble appropriation of money to found a college or a theological seminary, or to endow a chair in such a seminary, or to establish an orphan asylum, or a home for aged disciples oppressed with indigence and infirmity, but *sometimes*, at least, it is a better service in the cause of God and humanity to build a house for him and his people.

So the Baptist denomination at large rejoices in the simple fact, that the Church at Yonkers now possesses what it greatly needed, a new church edifice. We feel no envy, but delight rather and only, that this is so stately and excellent a house. It is none too good,—none too imposing, commodious, and elegant. This is no structural vanity,—no ambitious and futile attempt to

embody and express in symbolic stone and mortar the spiritual truths of Christianity,—no pretentious fabric blazing with meretricious ornaments, and involving a prodigal outlay of money. It is simply a massive and beautiful edifice, congruous in its architectural proportions and decorations with the culture, taste, and resources of this thriving suburb of the great metropolis. It is wisely built for the future, as well as the present, and contemplates the not remote day when the city in its gigantic strides will be here, and Yonkers will have become to New York proper, in point of distance, what Harlem now is.

But it is not so much, of course, the mere fact that you are in possession of a noble house of worship, that gives the entire Baptist family joy and pride, as it is *the manner* in which this house has become yours. There are circumstances which make this occasion singular, unique, almost without a precedent or parallel in our annals, and impart to it a special significance. We can not forget that this has been mainly a *private enterprise*,—that this magnificent structure, turned over to the Yonkers Church in absolute possession, is the result of the generosity of two Christian men. These men want no words of praise from us. Certainly they do not want our adulation. This, I am sure, would be as offensive to them as it would be unworthy of us. Doubtless they feel that they have had too much of recognition already. Very likely this emphatic recognition has been oppressive and painful to them, and they have virtually been saying, as many another benefactor has had occasion to say :

“ We’ve heard of hearts—kind deeds
With hate or scorn returning ;
Alas ! the *gratitude* of man
Has oftener left us mourning.”

But we *must* speak—not for them—not to please them with flattering or even appreciative words—but for ourselves and for others. It would be a shame and a crime if we did not utter and emphasize our profound and grateful sense of the broad Christian sagacity, the deep and more than chivalrous loyalty to our distinguishing religious tenets, as well as the princely liberality which instigated this enterprise. There can be no doubt, surely, of the estimate which JAMES B. COLGATE and JOHN B. TREVOR place upon the principles and usages of the people called Baptists. They have not simply put their sign manual to the Baptist creed ; they have consecrated this great property to the custody and propagation of this creed, and that *forever*. Like the sturdy barons who would not consent that the laws of England should be changed, these brethren are satisfied with the simple faith of their fathers, and they have reared this structure as a solid protest against innovations in that faith. The protest is seasonable, assuring, and inspiring.

It is pre-eminently, however, as *an example*, replete with suggestion and inspiration for other minds and hearts, that I love, as a member of the Baptist brotherhood, to think of this structure. A good deed shines some

distance in this naughty world of ours ; and this great, good deed—this accomplished, unencumbered, conspicuous fact must shine afar. It will prove an “eloquent plea” indeed, saying to others : “Go ye and do likewise.” As the palace steamers of our American Rhine glide past this place, crowded with their living freight of eager gazers, the question will often be asked : “What church is that?” And the answer will be : “It is a Baptist Church ; the best one in the land, if not in the world. And do you know its history ? Why, sir, it was built by two Wall Street Christians at a cost of something like \$200,000, and was presented to the congregation without so much as a farthing of debt upon it !” Can such a thing be done and told without setting rich men and rich women to thinking, and stirring them to a generous emulation ? I look for great results from this splendid pioneer deed of benevolence in the way of church building. I shall not be surprised to hear shortly that houses similar to this, and under somewhat similar circumstances, are in process of erection at Tarrytown, at Poughkeepsie, at Rhinebeck, at Newburg, and other neighboring points. Nay, it may be that brethren of ample substance will come forward to provide the old Tabernacle Church of New York with a worthier home, while her present habitation is reserved, if possible, for the use of the denomination. In that event—I blush to make the suggestion, for it *does* sound rather shabby, and seems like pushing the “free horse” very hard—still, in that event, I should not be surprised if the brethren who have shown such astonishing power of draft here, would give us a strong pull. Or, to change the figure, having endowed the fair young daughter so munificently, they would scarcely refuse to “come down” handsomely in rendering the advancing years of the dear old mother somewhat more comfortable, respectable, and useful. Indeed, what limit is to be set to the influence of a noble work like this ? It will extend across the continent ; it will aid in rearing houses for God along that highway of the nations, the Pacific Railroad, and may electrify with a kindred liberality the solid Baptists of Sacramento and San Francisco.

The resolution before me justly and felicitously says, that this generous act of our brethren “is an eloquent plea to men of means to consecrate during life their substance to the Lord.” Truly it is so—a plea that should be heeded. It is a simple rule of very wide application. Longfellow has shown, in one of his poems, how important it is in affairs of courtship : “If you would have a thing well done, do it yourself.” The rule is specially worthy of adoption in charitable donations. Here a Christian man is surely the best executor of his own will. He knows best what he wishes done with the funds which he proposes to devote to Christ’s cause, and how to compass his ends. What infinite troubles and mischiefs—what long and vexatious lawsuits—what quarrels amongst children and heirs—what mismanagement and perversion of charitable bequests—would all be avoided, if men of large means and liberal purposes would themselves supervise and control their contributions to religious objects. That illustrious philanthropist, Mr. George Peabody,

displayed singular wisdom in organizing and fairly setting in motion his grand educational charity, while vigor of mind and body remained to him. Degrading enough to the merest worldling—ininitely unworthy of the disciple of Jesus—is that most odious of prides,

“The pride of dying rich,
The loudest laugh of hell.”

Standing in this beautiful temple of religion—just dedicated to the highest of purposes—I almost envy the men who have loved their principles and their people so well as to build for them a synagogue, who have had the money and the grace to set so sublime an example. They have reared for themselves a monument more noble than the proudest mausoleum which be-reaved affection, aided though it were by royal treasures, could construct. *Would you see that monument? Look around.* Blessings on them! Blessings on their basket and their store, their homes and offices and commercial transactions! So long as they continue rich in grace, and in this grace of giving, I care not how freely they receive and how opulent they become.

And blessings on you, my brother, the pastor of this flock, and on the church and congregation that are the favored and grateful recipients of this extraordinary generosity. *Peace be within these walls! For my brethren and companions' sake, throughout the land, I will now say, Peace be within you!*

The resolutions were unanimously and enthusiastically approved and adopted by a rising vote. The Doxology was then sung, and the congregation was dismissed.

CONCLUSION.

As a fitting conclusion to these pages, the following little poem is inserted, written by Mrs. J. H. UHL, of Yonkers. The new edifice was dedicated on what is known in the Episcopal Communion as "ST. JOHN'S DAY."

ST. JOHN'S DAY, 1869.

THE day of good St. John
 With fervid splendors shone,
 Distilling sweets from every rose of June ;
 Blue waters laughed in light,
 Blue ether wooed the flight
 Of birds, whose matin songs were all in tune.

This day of summer days
 Its purple pomp displays
 To grace a gift more regal than its own ;
 For Nature's wealthiest dole
 Shows poor beside the soul
 Of "cheerful giving," which His love doth crown.

More sweet than rose of June,
 Than bird-song more in tune,
 Than sky or water brighter and more fair,
 This dual gift shines forth,
 And for its noble worth,
 Claims in all Christian hearts their thanks to share.

John-Baptist's holy day,
 Its benediction lay
 Upon the doers of this generous deed ;
 And may the holy spell
 Rest on their work as well,—
 All Christian hearts must pray for it, "God speed !"





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